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FROM COVER TO COVER

Swami Akhilananda, author of "Hindu Psychology" and spiritual leader of the Vedanta Society of Boston and Providence, explains the RELATIONS OF HINDUS AND CHRISTIANS.

REKINDLING THE HOME FIRES, by the Rev. J. D. Townsend, minister of Tabernacle Methodist Church, Providence, R. I.

There is power FOR THOSE WHO USE IT, says the Rev. Fred W. Church, minister of the Methodist church in Worcester, New York.

CONSERVATION AND THE CHRISTIAN discussed by Dr. Murray H. Lieffer, Garrett Biblical Institute, Evanston, Ill.

READERS WRITE

Defends Subhan

In your issue of April 23rd, the Rev. John Haynes Holmes brands as "ridiculous" a prophecy by Bishop John Subhan of India that India upon becoming independent will legislate laws forbidding religious conversions.

I wonder if Mr. Holmes ever sold Scripture portions in the native bazaar in Lucknow as I have, and had a Mohammedan buy one, tear it in bits, spit upon it and grind it into the dust with his heel? Or did he ever see an Indian Christian bloody and beaten because he became a Christian against the wishes of his fellow countrymen?

Where can he find in the past history of Mohammedanism with its intolerant attitude toward other faiths, any indication that there would be a sudden change to tolerance and love for Christians after Britain withdraws from India?

And what reason does Mr. Holmes have for believing that his few years in India would give him a better background for prophesying concerning the future of India than Bishop Subhan who has lived there all of his life?

MYRON INSKE
San Diego, California.

General Conference Delegates

The ZIONS HERALD editorial of April 23rd, does well to commend the action of the Central Pennsylvania Conference in its election of a rural pastor to the 1948 General Conference. It is high time that rural churches were more adequately represented in General Conference. However, something must also be said for another neglected group of churches —the average, run-of-the-mine, urban and suburban churches (membership about 300). These regular, small churches provide great spiritual and the bulk of the temporal resources for the church's mission; and they do undergird the institutions of Methodism. They bear the brunt of church work. Their pastoral leaders are well aware of the pitfalls of the success or failure of General Conference plans for the church. These, as well as the rural pastor, are needed at the General Conference: let them help make the program for the next quadrennium. They will have to carry the program through to completion! The institutions of Methodism will undoubtedly be better supported and more successfully carried forward by the election of urban and rural pastors of the small church, which after all is Methodism's church at the cross roads—urban and rural. This is written with all due respect to editors, college presidents, board secretaries and district superintendents habitually elected to General Conference. Let Methodism play fair with its small "Churches at the Crossroads" and elect their pastors to General Conference.

(Rev.) JOHN B. OLDS
Somerville, Mass.

Inspirations

Just a word of grateful thanks to you for the help and inspiration which ZIONS HERALD brings.

CLYDE R. MILLER
Teachers College,
Columbia University, N. Y.

Our Bishops Speak

The following is the full text of the report of our Methodist Bishops' Committee on Relations with the Roman Catholic Church:

Adopted by the Council of Bishops of The Methodist Church, May 6, 1947 at annual meeting, Mission Inn, Riverside, California.

We are aware of the denials of religious liberty in many countries where government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies. We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches. The situation in Italy and Spain denies to Protestants the religious freedom which Protestants in the United Stat desire the Roman Catholics to enjoy. The denials of religious liberty are made at t very moment that protestations of belief democracy are made by the Roman Cathol hierarchy in the United States and deman for the public support of parochial educati are advocated as a contribution to the mor ity essential to freedom. We stand for r ligious freedom everywhere, and believe t Roman Catholic Church should cease to m inform the American people by affirmatio of loyalty to democratic ideals, when delib ately denying democratic religious freedo wherever it has power to do so. A simp rule might guide all of us as we face t issue of religious liberty, and that is to unto others as we would be done by.

The recent decision of the Supreme Cou affirming the constitutionality of state leg lation providing public funds for the tra portation of children to parochial schools in our judgement, a departure from t American principle of the separation church and state, and carries with it a s ious threat to our public educational syst which is a bulwark of democracy. We joice in the liberty this nation grants chur es to maintain schools, if they so desire, b we hold that the public support of sectari education is fraught with danger, and m be resisted and ended. We shall resist attempts of the Roman Catholic hierarchy secure public support for such schools a other religious enterprises, on the grou of the separation of church and state, beca we believe that such action will create a re tion here as it has elsewhere which may li religious freedom.

We call for the end of the anomol situation in which the President of the Uni States maintains a personal representative the Pope without the consent of the r resentatives of the people and in violation what an overwhelming majority of Americ people believe to be an American principle

Are our Catholic brothers, with whom desire the friendliest of relations and whom we demand the same religious erty we insist upon for ourselves, to pu their demands so far that we must in s defense take steps that will protect our lib ties and those of our children? We wish t fullest of cooperation, and offer it gladly Christian brothers; but we can no lon tolerate bigotry and discrimination in Rom Catholic-controlled lands, particularly in vi of the Roman Catholic ability to act as c and to stand for religious liberty and broth ly cooperation if it so desires.

Bishop Frederick P. Corson, Philadelpl chairman.

Bishop G. Bromley Oxnam, New Yo

Bishop Ivan Lee Holt, St. Louis.

Bishop William T. Watkins, Louisville, K Committee on Relations with the Rom Catholic Church.

"Bible Printed by a Horse"

William L. Stidger

One of those quiet, reverent, and unforgettable "giant hours" in the life of Boston University School of Theology happened recently; and it was so newsworthy that even the Boston newspapers gave it a two column heading and the story with the above title, which appeared in *The Boston Globe.*

My small part is merely to introduce what I looked upon as one of the most dramatic scenes that has ever happened in our beautiful and memory-filled chapel; the presentation and acceptance by President Daniel Marsh and Dean Walter Muelder of the Clyde E. Kimball collection of Bibles in memory of three of our own chaplains who gave their lives in the recent war.

Present at that memorial presentation were Mrs. Kimball and her two stalwart sons who stood on the platform as this fine collection of Bibles was given to the school. Lining the altars of the chapel were the Bibles themselves laid out in rows, open for inspection. Present were the authorities on books from the great libraries of Boston, other theological schools, and the families of those who were being memorialized; a crowded chapel. Dr. Robert Pfeiffer, Boston University and Harvard's great authority on Biblical Literature, and editor of *The Journal of Biblical Studies,* told the audience the histories of each of the treasures in that important collection, which contains many rare and valuable editions, including the famous "Britches Bible," and the "Bible Printed by a Horse" in New England; Bibles dating as far back as 1497; a collection which had been made as a hobby by Chaplain Kimball before he went into the chaplaincy and during his European service; many of the Bibles having been presented to him by grateful people in the war zones where he had served so unselfishly.

However to me, the most important, fascinating, and stirring news story of that great chapel service was the actual story of the three chaplains, graduates of our school, who gave their lives for others in this war; and that story was told by Dr. L. Harold DeWolf in beautiful, simple and impressive words. I have asked him for permission to run that piece just as he spoke it that morning for I know that the readers of this paper will be grateful for having it in permanent form:

Our Immortal Chaplains

There is no hell so low as to be unreached by the mercy of God. Even in the hate and horror of war His redemptive mercy continues to work in the hearts and minds of men. His call to works of love and healing was answered in widely different ways by different men and women during the recent awful holocaust. Nowhere was that call

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Relations of Hindus and Christians

SWAMI AKHILANANDA

In order to understand the relationship between Hindus and Christians in India, one should first have a clear conception of the attitude of the practicing Hindus toward Christ. Hinduism and Christianity are the two great religions which accept the conception of divine incarnation. According to the *Gita:*

> When goodness grows weak,
> When evil increases,
> I make myself a body.
> In every age I come back
> To deliver the holy,
> To destroy the sin of the sinner,
> To establish righteousness

Again in the *Bhagavata,* a great devotional treatise of the Hindus, we read about the advent of divine incarnations. It is true, however, that the Hindus and Christians differ in their point of view regarding them. The Hindus believe that God incarnates himself as man whenever there is a crying necessity for a divine incarnation, as stated in the *Gita.* According to them, there are many such incarnations and Jesus is one of them. It is not necessary to discuss the Christian attitude toward divine incarnation, as it is well known in Christendom. There are many Christians who feel that Hindus emphasize too many incarnations. It is clear to a Hindu mind that Jesus, the Christ, was an incarnation of God to fulfill the spirit of the time and to answer the crying need of mankind.

As a Hindu takes Jesus as the embodiment of divine love in human form, he worships Jesus as veritable God. Therefore, he understands the real spirit of Christianity. So it is obvious that the relationship between Hindus and Christians ought to be harmonious and extremely friendly. Yet in these days of national awakening in India, there have been many questions in the minds of Western Christians as to whether or not they will be welcome in India when India becomes independent. Some of the nationalistic Indian Christians seem to express considerable dissatisfaction toward the Western Christian church. From a survey of the relation of Christians and Hindus in India, it becomes clear that there are certain reasons for this attitude of disatisfaction.

According to tradition, St. Thomas went to India with a number of his followers in the early Christian era. Hindus in general and rulers in particular gave shelter to these religious guests and helped them in their own religious culture. The Hindus were so friendly that they not only cooperated with them but helped them to spread their religious convictions to the people of India. The Christians on the Malabar coast of Southern India will testify how well they have been treated for centuries by the rulers and common people of India. Later on, Portuguese, French, and English Christians were also welcomed and accepted as guests of India. They were not only encouraged to worship in their own ways but they were also allowed to convert the Hindus without any hindrance whatsoever.

So naturally the question arises as to why even the Indian Christians seem to be antagonistic to Western Christians; although we must admit that the Hindus in general do not yet show any animosity toward Western Christians, or to Indian Christians. This change of attitude, suspicion and, to some extent, antagonism was created because of some unfortunate historical evidences. It is well known to everyone in Christendom that during the days of British imperialism the Christian missionaries had to make certain declarations, which directly or indirectly made them support that imperialism. One of the outstanding Christians and a great educationalist, Dr. Kumarappa, expressed this explicitly in the *Atlantic Monthly* about twenty years ago. He told the Western public that the Oriental people have justification for this suspicion of

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Rekindling the Home Fires

J. D. TOWNSEND

When, after struggling unsuccessfully for a few years with the relatively new problem of juvenile delinquency, our generation stated the formula, "There are no delinquent children: there are only delinquent parents," we fancied we had made a valuable discovery. Now we had got down to rack bottom; we had simplified the problem. Now, having placed the blame for the evil where it belonged, having determined to punish the guilty fathers and mothers instead of the innocent children, we should go forward to success in the realm of moral reform.

But we had *over*-simplified the problem, and we had *not* placed the blame where it belongs. The truth is, probably, that neither parents nor children are to blame, or to blame exclusively. Both are victims, helpless and bewildered, of social conditions. The family today is a shipwrecked group clinging to a fast crumbling raft. Under the pitiless beating of the waves, one after another the component members are loosing their numbed fingers and slipping down into the unplumbed back depths. All the unfortunate sufferers of the group are equally deserving of divine and human pity.

Thus the prevailing moral conditions will not be considerably improved by concentrating on either parents or children separately, or even together. That can be done only by changing the conditions of life which are responsible for the disintegration of the family. It can certainly not be done by trying to reform the delinquent; for juvenile delinquency is not a disease in itself, but a symptom of a disease having understandable causes.

It is generally conceded that these causes are the outgrowth of a highly mechanized civilization. The best proof of this is in the fact that the home, old as the world itself, did not begin to disintegrate appreciably before the invention of the steam engine. From the very earliest days father, mother, children, and grandparents had clung together, interdependent for affection and protection. They rallied around the hearth to an extent that would seem to justify the statement that Prometheus, in giving fire to man, gave him also the home. For the home is something more than a spiritual bond uniting the hearts of a given group: it is a *place*. And the group is so dependent on the place, that the former disappears when the latter ceases to exist.

Now, under modern civilization the *place* has shrunk until it no longer houses the *home*. In an arrogant display of cleverness, progress abolished the open fire. When the old-time fire-place went the bonds of the family began to loosen. It might sound like a pleasantry to declare that one of the surest causes of the breaking up of old home ties was the introduction of central-heating; but it could be true. It is also quite possible that the architect who builds a fire-place into a modern home, and the householder who lights it, are doing more to improve moral conditions than fifty social workers or five hundred F. B. I. agents.

Of course, the shrinking of space and the suppression of the open fire are merely manifestations of the expansion of the modern type of poverty. By *modern poverty* is meant that state of complete subserviency to an anonymous master, greedy thief of leisure, of thought, of personality which characterizes our present-day civilization. This state is equivalent to slavery, though it wears an appearance of prosperity and ease. Behind this false front there are millions living in a state of continuous want. Perhaps the high standard of living is responsible for this, since poverty and wealth are always relative terms. Before the exactions of the machine drove people into the close quarters of the cities, space was cheap, elbow room was a common possession. Every family had a house, or a generous portion of one. Of course, each of those early ages had its share of pathological ne'er-do-wells huddled in stifling slums, but these formed only a fringe on the wide skirts of the society of the day. It is this class which has increased with alarming rapidity within the past century and a half.

In the American colonial period, though almost everybody was poor, real poverty was scarce. The farmer, trapper, artisan had a house of his own with

On a Wide Circuit

W. W. Reid

Do We Want Peacetime Conscription?

Have you written your congressman and senators concerning the proposed bill to adopt peacetime universal military training? If not, you should do so today.

One ex-G. I., who saw service in Italy, France, and Germany, and was a prisoner-of-war for eight months, has expressed his opposition to the measure in letters from which we quote in part:

"Military training would not be a real defense to the country. France had it and was quickly overrun. General Marshall says that it would take a year to mobilize men already trained for war. Halsey says that another war would not last six months. Colonel Parker, of the Atomic Bomb Section of the War Department, gives (April, *Reader's Digest*) a picture of the sudden destruction of New York (and presumably other cities) in a far shorter period. In such cases, millions of trained men would be of no use to combat an unknown enemy. Time and space, Marshall says, saves us this time. In a long-range robot war, these factors would not be with us.

"Universal training, worse than being no defense, would give the nation a false sense of security which would probably result in a decreased effort to solve the political, social, and economic problems which lead to war and which must be solved before any permanent peace can be achieved.

"If the army intends to make men out of boys, it cannot do so by introducing them at their most impressionable age, to the filth and corruption which follow military life. Despite the fine work of the chaplains, the moral standards of most soldiers were disgracefully low—far lower than any estimate based on VD rates would indicate. Sex in its lowest form was the chief delight, closely followed by drunkeness. Crime was common and uncontrolled because of lack of respect for the basic rights of others.

"I saw one peaceful Italian town, in the mountains far behind the lines, torn to pieces one night by a battalion of American soldiers who, for no reason at all, committed almost every imaginable crime, including burglary, assault, rape, and attempted murder. I wonder what these Italian people think of democracy?

"It is claimed that under universal training the health standards would be improved. . . Yet, many thousands had their health ruined in training accidents, illnesses and mental breakdowns, not related to combat, but attributable directly to the army. And the terrific number of VD cases resulted from the moral situation the army allows. . . .

"How does it appear to Russia and to other nations when the country with the large

air force and the largest navy in the world and with over a million men under arms (and many more in the reserves) decides that it needs peacetime training? Our mention of desired world peace must sound like glib double-talk!

"Why can't America's money be spent to prove that democracy *can* work? It could be used, along with a strong national moral reconversion, to strengthen the U. N. It could be used by the government to enter the wheat markets and buy wheat for distribution in China, India, and other countries which will not have food otherwise.

"And if America wants a trained military group, there has been no proof that a volunteer army will not succeed.

"Are we going to let the military men who ran the war—those who know only the military way—persuade us that we can win the peace only by resorting to their narrow, militaristic methods?"

The Homemaker's Corner

Mrs. Harry A. Burnham

The Lord's Share

The planting and preserving season is upon us. Women are already canning such early products as rhubarb, asparagus and some of the early greens.

One woman has in her preserve closet a shelf labeled "Friendship Shelf." From the products on that shelf she takes jars to give to friends who are ill, or who have to eat in restaurants and appreciate a home product occasionally. Last year a whole carton of jars from that shelf went across the ocean to help feed hungry relatives.

We read of plantings dedicated to raising money for church and missionary efforts. Last summer members of the Methodist Churches in and around Tampa, Florida canned a whole carload of meat, fruit and vegetables to send overseas.

The *Adult Bible Class* magazine tells the following story: "A neighbor had put in an acre of turnips on our place and then got too busy to harvest them. He said he would be satisfied with $10 for his work and one-quarter of the turnips. God gave me strength to pull them, my wife helped wash them. Then we drove to a town ten miles away, supplied ten grocery stores, making the trip twice a week. After paying the neighbor his part and the Lord his tenth, we had this much left, $50, which we decided to give to Him to feed the hungry. We are sending an acre of turnips to China.

"We are 61 and 64 years of age, so we have been given the strength to do this for Him. If we have good weather we shall be able to send more."

The story comes from a small town in Illinois.

There are many "Lord's Acres" across the country. Now is the time to plan our planting and preserving around the project of feeding the hungry.

at least one room large enough to accommodate the entire household. There the glowing open fire drew the members of the family together, young and old, and they spent their evenings in story-telling, reading, playing games.

But the hordes of immigrants that flooded into the country to meet the requirements of the new industrial order found no such spacious quarters. Happy were they if they obtained a single room for an entire family; often enough two families shared the same room. Now the country was to know poverty of the ugliest sort, poverty which spread a pall of filthy squalor over large areas of all our Eastern cities. For these unfortunate new-comers there was no open fire, no book-lined sitting-room, no pleasant gathering place for the clan when darkness brought them together. Small wonder if the boys and girls, loathing the discomfort, sought refuge in brighter, warmer places—in pool-rooms, cheap show-houses, saloons. These, at least, offered some pretence of beauty. Here could be found the companionship, light, and warmth so totally lacking in the unspeakable dens called, through want of a better name, homes.

Housing conditions improved with the passing of time, but the pattern was set. People had got weened away from home, and the habits acquired by the fathers and grandfathers were transmitted to their children. The laboring classes came to possess more spacious quarters, but they did not learn how to make use of the comforts of home. For the majority, the public meeting place, with its glitter and noise, is still more attractive than the quietude of the family circle.

There was a day when the pleasures of home were denied only the two extreme classes—the very poor, whose condition we have described and the very rich, whose children were brought up by nurse-maids and governesses. The vast middle-class was more fortunate. But the contagion seems to be spreading upward and downward, and the middle-class home is sharing the fate of the others. The hearth is cold, the children are scattered through the public meeting places of the town. As soon as night falls they flock to the drug-stores, soda-fountains, bars, and theatres, through sheer horror of the encircling walls of home. Even warm, comfortable, beautiful living rooms are sometimes unable to hold them. We have become a people living abroad.

To Train or To Entertain

I think it may safely be said that where the home is kept inviolate there will be no juvenile delinquents. Young people who love the fire-side, the family circle, will rarely be found among the "pistol-toters" and "flask-toters." When home has thrown its warm arms about a girl she will somehow be able to resist the blandishments of experienced sensation seekers. While we do not know exactly how this works, we know it does work. We know that the united home is an unshakable bulwark against wrong-doing.

The Christian church has long been conscious of the grave danger that this breaking away from home represents. It has, however, made a mistake in its attempt to solve the problem. As on too many other occasions, it has interested itself in the effect rather than in the cause of the evil. Like the capitalistic state which seeks to destroy poverty by confining the poor in institutions, or a certain school of medicine which hopes to heal scores by covering them with soothing salves, the church has put undue emphasis on the purely negative aspect of the problem—that is, has provided places of refuge for the home-estranged youngsters. If it had expended half the money and energy in working for better salaries and better homes, and in giving proper instruction to the parents, that it has spent on amusing the children, it is quite possible that today the problem would be well on the way to being solved. Let us hope, however, that it is not too late to rectify this mistake.

We of the church must point the way to happier earthly homes, as we have long pointed the way to the wholly desirable celestial home. We must describe the technique of home-building, encourage the children to spend more evenings by the fire-side (stove-side or radiator-side), and convince the parents

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Bishops Can Resign

An amazing thing took place in Methodism on May 11, 1852 during the Boston General Conference. It was the resignation of a bishop. Bishop Leonidas L. Hamline resigned from his office because of his illness and set a precedent concerning the office of bishop that is even still a bit confusing to the denomination.

Bishop Hamline had always believed that the episcopacy was not an order, but was an elected office, and that this fact would be recognized and justified by resignations from that office when conditions did not warrant continuation of that work. The *Daily Zions Herald* of May 12, 1852 said this,

"Leonidas L. Hamline is no longer a bishop of the M. E. Church. A man full of virtues and talents—of the purest repute, and endeared to the church, divests himself of the high distinction of his office, and returns to the common ranks of his brethren. . . . Thus has an important precedent been stamped upon the church; one that is full of intelligible significance to the world respecting the alleged arrogance of Methodist Episcopacy, and which cannot fail of an important influence on the future history of the office in our church."

All of this is native to a democratic church. Methodism, at least in theory, does not have any hierarchy. Whenever a hierarchy develops it is because of a weakening of our democratic concern.

Zionism Versus Imperialism

Arab oil, ex-Nazi collaborators like the Grand Mufti of Jerusalem, and a host of other interesting items have filled this week's news. The problem of Palestine continues to be shoved about and pious phrases ring from many quarters. But an alert Christian conscience is rising throughout the nation and will not tolerate further appeasement of the imperialistic aims of those who would keep the Jews out of Palestine!

Why do we find it so easy to tolerate oil scandals and ex-Nazis at the expense of homeless Jews who long to go to the land which is theirs? Why does a Christian conscience sleep while refugee Jews are languishing in Cyprus or cowering in un-seaworthy vessels. Why do we smugly talk about Jews going to other places than to Palestine when we have no other places in mind and when we know perfectly well that for twenty-five years we have been promising Palestine to them as a homeland?

We must not be misled by a well-financed program that soon will be revealed as one of the worst oil scandals in the world's history. Arab leadership is under the direct supervision of the Grand Mufti of Jerusalem and he was one of Hitler's closest friends. This is no time for drooling sentiment, shadow-boxing, and further procrastination. We must demand that the doors of Palestine be opened at once for the free and democratic commonwealth which the Jews want to establish.

Commission On Chaplains

The Methodist Commission on Chaplains, meeting April 30th at Riverside, California, gave ample evidence of success through its report to warrant our highest praise. The work that this organization did in keeping chaplains in close touch with the church during the war years was of the highest order despite a shamefully small budget. There were 1,650 Methodist chaplains on duty on V. E. Day. 21 Methodist chaplains lost their lives during the war. 200 citations and medals were awarded to our chaplains.

With a peacetime army of a million men, the commission feels that emphasis on the chaplaincy must not be relaxed and that The Methodist Church must keep its chaplains "not only as representatives of the church, but as working ministers of the church. They must not lose their identity. . . ."

By all means, let the General Conference in 194 regard the chaplaincy as one of its major opportun

ities and see to it that the church supports this vital work with as much devotion as it supports missions, evangelism, or any of its other activities.

You're Like God, Mommie

It had been one of those days when all unhappy elements converged on his busy life. He was only six years old and life was entirely too complicated: a serious feud with a youthful colleague had to be settled the hard way; an urge to dig up a neighbor's freshly planted garden had been frustrated by a loudly protesting parent; a tricycle peddle came off in the midst of an all-important race, and other emotional crises had crowded in so that it was all too much for him to bear. The next step was to have a bath and go to bed.

Once in bed, the knight in the pajamas with red bunnies on them seemed to be more relaxed and wanted to talk over the day's overwhelming problems. His mother listened while he talked and asked questions and talked and asked questions—then when he was about to go to sleep he turned to her and said, "You're just like God, Mommie, because you make me feel better all over!"

One could do worse for a beginning in the life-long search for the meaning of God!

Mr. Truman Sees Things

Celebrating his 63rd birthday, President Truman made a few remarks on the state of the nation, last week. He indicated that things were better and that he was much happier about the state of finances and world peace. He said that he had no intention of recalling Myron C. Taylor, our nation's ambassador to the Pope, and that he hoped to have compulsory military training passed during the current session of Congress.

We are glad that Mr. Truman had a happy birthday, but lovers of freedom were shocked to have the Taylor matter brushed off so lightly. We were startled to observe that the militarists still have the President in their power, in the concerted drive to build up a peacetime army that will serve notice on the world that we still believe in war.

Thinking people have never regarded Mr. Truman as a person of strength, and events during his term of service have not given any evidence that would change that opinion. We cannot continue to allow Mr. Truman to be President if he is to be nothing more than a tool for the forces of reaction and imperialism. Our democratic tradition cannot tolerate any further church and state relationship such as we see in the sordid picture of "Count" Taylor as our United States ambassador at the Vatican; nor can our democratic tradition have much meaning in the future if our young men are to be drafted for peacetime military training.

We do not see peace or prosperity as possibilities on the bases from which Mr. Truman spoke last week.

An Un-American Movement

For some months clergymen throughout the land have been receiving mail from an outfit known as "The Christian Amendment Movement." The avowed purpose of the organization is to bring "the United States of America to an acknowledgement of the Lord Jesus Christ by an amendment to the Constitution of the United States."

On the surface of it, most Christians are not shocked by the movement for all of us are well aware of the needs for more specific implementation of the Christian ethic in both national and international government. But upon closer examination of the program it at once becomes clear that to pass such an amendment would be to deny religious freedom. The organization would amend the preamble of the Constitution to read, "We the people of the United States, devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations, in order to form a more perfect movement. . . ."

This editor has paid no attention to the movement because it did not seem to be making much headway in American thought. But last week's news bulletin of the organization carried a front page letter of endorsement from the editor of three of our most important Methodist publications, *Shepherds, Tidings,* and *Revivalist.* We can no longer be silent!

This movement is filled with danger and Methodists who believe in separation of church and state, to say nothing of the freedom which Christianity promotes will rise up to oppose this idea of theocratic government. "The kingdom of God is within," said Jesus. He never sanctioned the use of government or of force for the establishing of His way of life.

The Christian Amendment Movement is not only un-American, it is completely un-Christian. It plays on a fascist kind of temperament that would try to force religion upon a people.

Churchmen ought to view with alarm any movement which arises for the purpose of legislating on matters of religion. We must have none of it.

Conservation and the Christian

MURRAY H. LEIFFER

The physical foundation for our national well-being in America is the soil. This is the great resource of our nation. If we use it wisely it will be a continuing heritage for our children's children. If we waste it our land will become as barren and our resources as meager as those of eastern China, where poverty and famine stalk down the road together.

The conservation of the soil is as important for the city dweller as for the farmer because, whether he realizes it or not, our cities and all their people subsist on the surplus production of foods and other raw materials from farms, forests, mines and fisheries. Stop the flow of food to any great city and the pangs of hunger will be felt within a week. This is not vague theory but stark terrifying reality.

Neither America nor any other country is possessed of unlimited resources. We as a nation have been squandering our heritage. Or, to speak more accurately, we have not acted as a nation, with a unified purpose, but as many individuals, using or misusing God-given resources as we wished, for our own profit and advantage. We have been selling our children's birthright for a mess of pottage.

According to the Department of Agriculture three billion tons of soil are washed away every year from over-grazed pastures and cultivated or barren fields. This soil flows into streams and on down to the rivers, where it fills up the river bed and causes devastating floods. It clogs dams and reservoirs. Much of it is carried irretrievably into lake and ocean bottoms. Over great areas the topsoil is shallow—less than two inches in depth. Careless plowing and improper planting permit ruinous wind and water erosion. And the loss of this soil means deprivation for unborn generations.

An interesting study was made a few years ago by the Soil Survey Division of the United States Department of Agriculture in the Appalachian Region (Soils and Men). Three tracts, essentially similar in soil composition, area and slope were studied. "The maximum flood flow from forested watersheds during a little over three years was only six cubic feet per second per square mile." This presents no serious problem. However, the flow from abandoned agricultural land amounted to "403 cubic feet per second per square mile, and from gullied pasture land, 785 cubic feet." And every cubic foot carries its toll of top soil. Yet centuries if not millenia are required to build up one single inch of top soil.

Similar profligate wastage is to be found in Illinois and other states where coal strip mines are operated. Soil is scraped from the surface of thousands of acres every year to extract coal by relatively inexpensive methods. But little effort is made to rehabilitate the ground. In California great dredges dig through the soil into the gravel in their hungry search for gold, leaving mile-long ridges of gravel incapable of supporting any significant plant life for centuries to come. And the gold? It is paid for at a high figure by the government which then proceeds to bury and guard it in another section of the country. Thousands of square miles of trees are cut from mountain slopes. Yet only a few of the far-sighted lumber companies plan their cutting so that future timber crops can be assured in another 30 or 50 years.

The story concerning oil is depressingly similar. And as for the soluble potassium compounds which are essential to plant growth, these are found in quantity only in the United States, France, Germany and Russia. Potassium and phosphorus are indispensable to plant and animal life. Yet far greater quantities of these irreplaceable resources are exploded in war than are used in decades of peaceful pursuits. And there is this further difference: In the uses of peace these rich resources are not permanently lost, but are transferred from soil to plants to animals and back to soil again. In war they are exploded

(Continued on page 478)

Religion At Work

Maeanna Cheserton-Mangle

The Seed of Abraham

One morning Isaac M. Wise, founder of liberal Judaism, entertained two Quakers in his Cincinnati study. "Friend," one of them said, "we come from that part of Ohio where there are no Hebrews. We have never looked on the face of one of God's people before. So we have come to see thee."

Although greatly amused, Rabbi Wise could understand their mission because it was in the 1860's, an age when there were far fewer Jews in the United States than there are today. They had a pleasant chat and then the rabbi shook hands with his guests, who departed. They seemed satisfied that they had been privileged to see, in the flesh, one of the people they had known only through the scriptures. As they bid goodbye, one of the Quakers sounded just a trifle disappointed as he said, "Friend, thee looks just like other folks."

Youth Shows the Way

The Rams was a baseball club with not a prejudice in the world. Then came the war and its members were scattered far and wide across the globe. Bill Young was a Negro. His pals in the club had always regarded him as one of their leaders. But away from the "fold," Bill found that things were different. It was in a foxhole on Okinawa dreaming of home that Bill realized the value of the spirit of the Rams. He kept in touch with the other members and when they got back to civilian life last year, they organized the Eagles Athletic Club in Bloomfield, N. J. for both white and Negro boys between the ages of 13 and 18. There are seventy members now, participating in all sports and learning the meaning of intergroup comradeship through practical first-hand experience.

Housing Shortages for Babies

The directors of the Protestant Children's Service, Inc. had an "incorporated" headache! Seventy-five infants needed shelter and there was none to be had. The children's cries were in the universal language that touches all men's hearts; but still these babies had no roof. So early this year the Roman Catholic Archdiocese of New York arose to the occasion. A valuable piece of property, including five administration and dormitory buildings, was leased to the Protestant organization for $1 for fifteen months. Monsignor Edward R. Gaffney, chancellor of the archdiocese, spoke for Cardinal Spellman, in making the buildings available to meet the emergency created by the shortage of temporary care facilities for dependent children in New York. Thus he reaffirmed the fact that childhood is not another creed but a human reality, and this gift, better than a thousand meetings or editorials, strikes a blow at intolerance and bigotry that too often stands in the way of the realization of God's desire. — NCCJ

WE HAVE A RESPONSIBILITY FOR THE CONSERVATION OF THE SOIL • AND NATURAL RESOURCES •

Earle H. MacLeod Photos

Oil is pumped from fields such as this one near San Pedro, Calif.

Galloway Photos

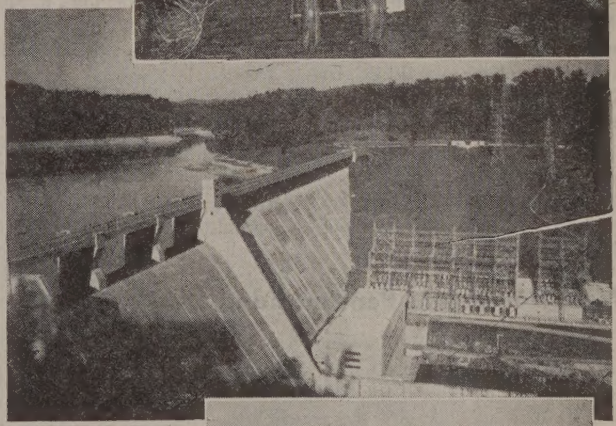
The value of conservation is known to these choppers of Purdue University Forestry Camp, Clark County State Forest Reserve, Henryville, Ind.

Modern, scientific methods are used in milking this herd of 150 cows of the Borden Co.

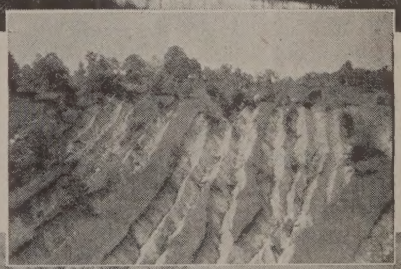
Earle H. MacLeod Photos

Earle H. MacLeod Photos

Workers stack peanuts raised on plantation in Southhampton County, Va.



(Above right) Norris Dam, a TVA project, utilizes waterpower to produce electricity.



(Center right) With proper care soil erosion can be prevented.

Improving the land is a farming responsibility. Poorly fertilized and properly enriched strips are shown.

(Below right) Fishers and trappers live in homes like these on Louisiana bayous.

Metcalfe Photos

CRUSADE FOR CHRIST

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of May at 8:10 a. m.

May 19—The Rev. Joseph H. Lopez, Village Congregational Church, Dorchester.

May 20—Dr. Paul E. Sheldon, First Congregational Church, Reading.

May 21—Mr. Dexter B. Strong, foreman of Salvage Department of Morgan Memorial.

May 22—The Rev. Harold B. Sedwick, Rector, All Saints Episcopal Church, Brookline.

May 23—Dr. William R. Leslie, St. Mark's Methodist Church, Brookline.

May 26—The Rev. D. Harold Hickey, Robinson Memorial Methodist Church, Malden.

May 27—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

May 28—Miss Mabel Lewis Sahakian, of Boston.

May 29—The Rev. Albert W. Sheckels, director, Dept. of Christian Education of Northern Baptist Convention.

May 30—The Rev. George C. Whipple, educational dept., Morgan Memorial.

Five states—Massachusetts, New York, New Jersey, Indiana and Wisconsin—have enacted legislation to discourage discrimination in employment, (FEPC laws), according to the American Council on Race Relations. Similar laws are now under consideration in several other states. The Fair Employment Practice Commission of New York State recently ended its first year's work, reporting the successful handling of several hundred cases.

New Hampshire Pension Fund

The New Hampshire Conference has authorized a two year campaign for $175,000 to strengthen its pension funds. This money will be used to undergird the present pension system, and to place the pension affairs on a sound insurance basis.

The need has been apparent for many years, but not until recently has it been realized how meager are the present pensions. One of our business men has analysed the average pension on a weekly basis. As a result he dramatized the meagerness of the pension by showing that when rents were paid only $1 a week would be left for other expenses. This would be particularly true if a heated furnished rent were found.

Now the Preachers' Pension Commission has ventured out on faith on a new type of campaign. It is based entirely on stewardship. There will be no canvass and no pledges. A minimum goal of 1 per cent of income for individual giving has been set up. This goal is equal to one half-day of labor each month for five months. Methodists in New Hampshire will be asked to give on this basis.

Methodists on Provisional Committee

RNS Photo

Buck Hill Falls, Pa.—Pictured at the meeting here of the Provisional Committee of the World Council of Churches is this group of Methodist leaders. Left to right: Dr. E. C. Urwin, general secretary of the Temperance and Social Welfare Department of The Methodist Church in Great Britain; Dr. Gonzalo Baez-Camargo, president of the National Evangelical Council of Mexico; Bishop G. Bromley Oxnam, of the New York Area; Dr. John R. Mott, vice chairman of the World Council; and Dr. Hyung Kyu Pyen, president of the Seoul Theological Seminary in Korea.

The Rev. John Baxter Howes, recently superintendent of rural work in the Central Pennsylvania Conference and pastor of a seven point circuit has started his duties as head of a new department of Rural Church at Westminster Theological Seminary. Mr. Howes is editor of The Methodist Rural Fellowship *Bulletin,* president of the Pennsylvania Christian Rural Fellowship, a member of the executive committee of the Pennsylvania Country Life Association, a member of the Town and Country Department of the Pennsylvania State Council of Churches, chaplain of the Pennsylvania State Grange, and chairman of the Policy committee of the National Methodist Rural Life Conference. His theological training was received at Boston University School of Theology.

Dr. F. Howard Callahan, minister of the Church of St. Paul and St. Andrew, New York City, announces the installation of a new amplifying system in that church. Much appreciation is due to the trustees and particularly to Dr. Charles C. Francis and Mr. Clayton T. Allen who supervised the work. All parts of the service can now be transported to the chapel, parlors, and the sanctuary.

Mrs. Arthur Hopkinson, Jr. was on the program of the Iowa Methodist Student Movement Conference which met at Iowa Wesleyan College, Mt. Pleasant, April 18, 19, and 20. She spoke on "The Challenge of a Religious Program on Campus" and led a discussion with students attending state colleges. She was elected the adult counselor for the Iowa Methodist Student Movement. Mrs. Hopkinson has been for three years the director of the Wesley Foundation at Iowa State College, Ames, Iowa, working with the 2406 Methodist and Methodist-preference students on the campus. The Rev. Arthur Hopkinson, Jr. who for four years was a chaplain in the U. S. Army, is now on the staff of the Collegiate Methodist Church in Ames, Iowa, in charge of G. I. students.

To succeed Dr. George E. Haynes, recently retired, the executive committee of the Federal Council of Churches has elected Dr. J. Oscar Lee as secretary of the council's department of race relations. Dr. Lee is a graduate of Lincoln University, Yale Divinity School, and Union Theological Seminary of New York, and was the first member of his race to receive the degree of Doctor of Theology from the Southern Presbyterian Theological Seminary of Richmond, Virginia. He has served in the pastorate in Brooklyn, on the faculties of Howard and Virginia Union Universities, and last year as field secretary of the Federal Council's race relations department.

Requests for field service received from the Division of the Local Church, General Board of Education, reveal that more than 80 of The Methodist Church's 108 annual conferences have plans for conference-wide meetings of young adults this summer, according to the Rev. Robert S. Clemmons, board staff member responsible for promoting young adult work.

Westminster School for Town and Country Pastors

Westminster Theological Seminary, Westminster, Md., will again conduct a special three week summer school for Town and Country Pastors June 30 to July 18, 1947. The General Board of Missions and Church Extension and the General Board of Education are cooperating in making this service available for pastors at work in rural areas.

Dr. Roy A. Sturm, director of research and surveys of the Department of Town and Country Work of The Methodist Church will teach a course in rural church surveys. The Rev. Floyd V. Brower, pastor of four rural churches at Caruthersville, Missouri, will teach a course entitled "Administering an Educational Program in a Rural Parish." The Rev. John B. Howes, professor of rural church, Westminster Theological Seminary, will conduct classes in rural social agencies.

Regular seminary credit will be given for work done in this school which will ru

oncurrently with the last three weeks of the rst term of the regular summer session. Dormitory reservations are limited to fifty.

Mr. Harold A. Ehrensperger, editorial secretary, Department of Student Work of the Board of Education of The Methodist Church and editor of *Motive,* has returned to the United States after an absence of nine and one-half months visiting Egypt, Palestine, India and China convinced that the biggest problem facing the Orient is the predicament of youth. Mr. Ehrensperger says that the war, economic changes and the changing political situation have completely disrupted normal living and detatched most young people from their moorings in the Orient as well as in the United States. He points out that the people of India are torn among so many minor and conflicting loyalties that concerted action is impossible in almost every sphere of life.

Dr. George W. Hartley, of Ashville, N. C., missionary of The Methodist Church at Ganta, Liberia, the most inland mission station in that republic, has been appointed consultant to the United States Public Health Mission in Liberia. This mission is studying medical and public health conditions in the country, and cooperating with the Liberian Government, the United States Army, and with private missionary and medical agencies in planning to wipe out tropical and other diseases.

Troy W. Appleby of Cincinnati, Ohio, a trustee of MacMurray College since 1937, died at his home on April 21st of heart disease. Mr. Appleby was the president of the Ohio National Life Insurance Company and a member of the Board of Publications of The Methodist Church.

Bishop Lewis O. Hartman, resident in the Boston Area of The Methodist Church, was elected last week to the presidency of the College of Bishops of the Northeastern Jurisdiction.

People's Methodist Church, Woodland, Me., burned the mortgage at a banquet and ceremony held on May 1st. It was during the pastorate of the Rev. W. H. Stewart in 1921 that the church was rebuilt and the mortgage taken on. The Rev. Willard E. Conklin is the present pastor.

Miss Mary Abbie Bristol, official member of the First Methodist Church in Pittsfield, Mass., passed away on May 4th at the age of 78. Miss Bristol, a retired official court stenographer, was for many years a teacher in the public schools of Pittsfield and was secretary of the Community Concert Association. The funeral service was held on May 6th under the direction of the pastor, the Rev. Robert C. Howe, assisted by the Rev. Dr. H. Elliott Chaffee, her former pastor.

Barbara L. Hunt, daughter of Mr. and Mrs. Gerald Hunt, was married at a candle light service on Easter Sunday to Herbert Taylor, son of Mr. and Mrs. Ronald Taylor, all of Rochester, N. H. The ceremony took place at the First Methodist Church in Rochester under the direction of the pastor, the Rev. Earle B. Luscombe. The bridegroom was the Zions Herald weekly magazine boy in Everett, Mass., for several years.

Bishop Kern Heads Methodist Council

Riverside, Calif. (RNS) Bishop Paul Bentley Kern of Nashville, Tenn., was elected president of the Council of Bishops of The Methodist Church at a meeting here. He succeeds Bishop Titus Lowe of Indianapolis, Ind. The new vice president will be Bishop James C. Baker of Los Angeles. Bishop G. Bromley Oxnam of New York, secretary, was reelected.

Bishop Oxnam was selected to prepare and deliver the quadrennial episcopal address to the General Conference to be held in Boston, Mass., beginning next April 28.

Franco Thanks Pope

Madrid (By Wireless) (RNS) Generalissimo Franco has sent a message to Pope Pius XII thanking him for the reestablishment of the Spanish Rota, or Ecclesiastical Court, in the Papal Nunciature here. Abolished under the former Republican government, the Spanish Rota deals chiefly with questions concerning the annulment of marriages that can be settled here without being carried to the Sacred Rota in Rome.

The decree of restoration drawn up by Pope Pius XII and dated April 7 last, was proclaimed at a solemn gathering here attended by the ministers of justice and education and two officials of the former Spanish Rota.

14,956 Foreign Students

There are studying in the United States today 10,970 young men and 3,986 young women who have come from abroad for schooling. They represent 105 different countries, and every continent. They are enrolled in 886 colleges and universities, and in every state. The largest number (3,264) are in New York; the largest number at any one institution are at Columbia University (1,399).

The Committee on Friendly Relations Among Foreign Students, organized largely by American Protestant churches, is trying to make these students "at home" in America—arranging to have them introduced to American homes and institutions—so that they will become "ambassadors" of the American way and the Christian way when they return to their native lands. Dr. Everett M. Stowe, a former Methodist missionary to China, is executive secretary of the committee.

Plan Four Ashrams

New York (RNS) Four Ashrams, "corporate quests for the larger understanding and the better realization of the Kingdom of God," will be held this summer under the auspices of the Department of Evangelism of the Federal Council of Churches.

They are cheduled for Bynden Wood, near Reading, Pa., June 30 to July 10; Green Lake, Wis., July 14 to 24; Lake Winnipesaukee, N. H., July 28 to Aug. 9; and Camp Sierra, Cal., Aug. 19 to 29.

Faculty members will include Dr. E. Stanley Jones, of India, Miss Antonia H. Froendt, of the American Committee for the World Council of Churches, and Chancellor George P. Gilmour, of McMaster University, Hamilton, Ont.

Each Ashram group will comprise 50 ministers, 50 laymen, 5 young people, and 100-150 additional members.

World Congress of Religion

The interdenominational Church Peace Union is planning for a World Congress of Religion to be held in the United States in the autumn of 1948, to bring together leaders of all faiths to form a worldwide alliance to support the United Nations in promoting peace and in support of measures for international security against aggressive war. Dr. Ralph W. Sockman, well-known radio preacher and pastor of Christ Church, New York, has been elected president of the Church Peace Union, suceeding Dr. William Pierson Merrill, minister emeritus of Brick Presbyterian Church, New York, who held the presidency for thirty years. Dr. Sockman will also serve as chairman of an international committee planning the congress.

Treaty Delay Hinders Missions

The delay in making the treaty of peace for Germany means that the repatriation of German missionaries, now cut off from their sources of funds, and the resumption of missionary work overseas by German church boards, will be further postponed, according to Secretary L. S. Albright of the International Missionary Council. These missionaries and their work in Africa and in Asia are being generally carried on and supported by American missionary funds, through the I. M. C. "German missions are literally at stake," says Dr. Albright. "They are vital to wholesome spiritual life in the German churches, and sound German church life is essential to a democratic cooperative Germany."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for May 25.

WHEN A NATION GOES DOWN: SECOND KINGS. 17:1-12, 22-23.

How a Nation Goes Down

History has furnished enough examples of national downfall to make the road to disaster plain. The sign posts have been newly painted by some recent travellers on the downward road. But in spite of all the examples of national decay there are nations well along the road deep worn by the feet of kings, dictators, emperors and plain people.

Hoshea was the last of the kings of the Northern Kingdom. His reign was full of treachery and for his appeasement of neighboring kings, Hoshea was taken into captivity along with the Hebrew people whom he had so poorly lead.

For the downfall of the Northern Kingdom we can give some blame to Hoshea and other godless leaders who were corrupt and faithless. But kings are not the only cause of a nation's downfall. Leaders get their power from their people. "We the people" is more than an apt phrase to describe a nation's citizens. The people of Israel had sinned against their nation's God. The ways of heathen neighbors had become the ways of Hoshea and his people.

The sin of Israel in walking in heathen ways made the people all the more blameworthy because they had once been devoted to their God. They were guilty of forsaking their God and squandering a noble heritage. Israel had failed in its spiritual mission and a great dream had come to an end in a rude awakening with a king in prison and a people in captivity. The wages of sin is death to leaders, nations, and people.

The failure began in the private lives of the people. Little by little they forsook their altars and adjusted themselves to pagan ways. The time came when all their sins added up to national heathenism.

What Can I Do?

We have an uneasy feeling that we are on the downward road as a world. The familiar signs that other civilizations have left are visible to all whose eyes are closed to the oncoming danger. We face some grave problems which must be solved speedily if the world is to survive.

This time it is an entire world which crowds the road to ruin. And let no one deny the danger which lies along the road we are travelling. And it is not atomic energy shut up in a bomb that threatens us. It is loosened sin in the human heart that hastens on our downward trend.

We have a great heritage and a noble dream of a peaceful world. In our high hours we have seen that righteousness exalteth a world. In our darkest hours we have not entirely forgotten God. What we can do is clearly set before us by the world's best people. There are great spiritual forces at work in the world today.

We must ask ourselves what we are doing to make a more Christian world. We have looked to our leaders for help and have blamed them for failure. And we have found some great world leaders who know that all the worn out tricks in making concessions to heathen Gods for a quick relief or temporary advantage are dangerous. But we have refused to stand by these men of God who dared to warn us. But worst of all we have been content with the flush profits created by war's bloody wages. And the blame rests squarely upon the people. The blood is on our own heads.

If the people of the world who have known freedom and have had the benefits of Christianity cannot do something about saving the world to whom else can we go?

Unfinished Business: The D. P.'s

Carl Hermann Voss

We cannot evade the fact that the plight of displaced persons (D. P.'s) in Europe today is the major item of unfinished business on the postwar world's agenda. In tragedy and need this problem takes precedence over the many other pressing matters of war and peace. In this case, the most valuable commodity on earth—human life—is at stake.

These D. P.'s must not be asked to endure and "be patient a while longer," for they have waited long enough. Their endurance and patience are almost at an end. Two years may not seem too long a time to wait for repatriation or for permission to seek new homes in another land. But add two years to the six, eight, or twelve years spent in the hell holes of Buchenwald, Sachsenhausen, or Dachau and you can begin to understand the black despair of 850,000 D. P.'s. To them V-E Day, with its promise of liberation, has become a mocking memory.

What can America do? Just this: The United States can accept her share of the displaced persons which, it has estimated would be about 400,000. The legislation to that effect which is now pending in Congress should be supported by the forces of organized religion. This number of 400,000 would be less than half of the number of quota (914,762) not used during the war years and only two-fifths of the annual imigration of a million persons we welcomed forty years ago.

The American request to open the gates of Palestine to allow the entrance of Jewish D. P.'s—a request based on justice and legal right—would assume a new dignity if we were to show our faith by throwing open our own doors. Not either Palestine or the United States, not one or the other, but rather *both* Palestine *and* America!Let the Jewish displaced persons choose.

Would these new immigrants appreciate America? Could we depend on their loyalty? The answer to these questions is an emphatic "yes." These displaced persons have lived under the tyranny of dictatorships and totalitarian governments. They have learned to value the ideals of democracy and the principles on which America was founded. As newcomers they would be screened by federal authorities before permission would be granted them to enter the country, but they have already been screened; time and time again their fidelity to democracy has been tested and assured. No displaced person entering the United States could become a public charge, for every individual, corporation or agency sponsoring a displaced person must first furnish an affidavit to assuming responsibility for that individual.

But isn't the present annual quota of 100,000 visas adequate? No, the present quota

not enough because the allocations do not cover the nationalities or groups most in need of immigration. In December of 1945, President Truman ordered special consideration for displaced persons, but in the intervening 16 months, due to legal difficulties and technicalities, less than 5,000 D. P.'s have entered.

Why bother, you ask? First of all, because your religion demands it. The most impelling reason to utilize the unused quota numbers and to open wider America's doors during this emergency lies in the very nature of the Christian ethic. A simple neighborly impulse to befriend the friendless and to house the homeless is reason enough to "bother" about it. This is the most important consideration.

There is also another reason: the element of self-interest. The U.S.A. can welcome 400,000 new immigrants as additional workers and citizens. We need these people partly because an acute labor shortage could thus be remedied.

We need them even more because (a) our rate of population is slowing up; (b) our birthrate is decreasing; and (c) our population, which will reach a stationary condition about 1970, is growing older so that we shall have fewer young men in the productive years as compared with other nations, like Russia and Japan, where the population is young and still increasing.

But there is yet another important factor: we need these people because they will bring new vitality to America, enriching our culture and serving as a tonic to our national conscience.

Our reluctance to open our doors shows that we Americans have an amazing capacity to forget. We forget Franklin D. Roosevelt's reminder that "all of us are descended from immigrants." We forget we are the children of the 75,000,000 who came from the Old World to the New to escape oppression of divers kinds—bigotry in religion, persecution and pogroms because of faith or race, absolutism in the state, exploitation by landowner or feudal lord.

How can we ever forget America was once the haven of refuge and the Promised Land for our forefathers of all races, "half brothers of the world?" Is it possible that we can forget the new birth of freedom that was theirs—and is thus ours—in this, "the home of the brave, and land of the free?"

On the base of the Statue of Liberty in New York Harbor are carved the words of an immigrant poetess, Emma Lazarus:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send them, the homeless, tempest tos't, to me.
I lift my lamp beside the golden door.

Is the golden door to be closed or opened to these displaced persons?

Is Vermont Our Parish?

ELDON H. MARTIN

PART III

"THE VERMONT WAY"

The signs of approaching social maturity, to which Dr. O. E. Baker and other social prophets are calling attention, have been observable in Vermont for at least one hundred years. The state has marked time socially and economically. While the rest of New England went in for manufacturing, Vermont has remained rural. Its streams are too far away from raw materials to make the development of their power resources very profitable. As a country region, therefore, it has been adapted to a maintenance rather than an expansion type of living, and business enterprise throughout the state early began to accommodate itself to this fact. The villages held their own as long as the home industries survived; but eventually machine-made cloth took the place of homespun, shoe factories robbed the cobbler of his trade, gasoline began to overtake the horse, and electricity began to displace tallow candles and oil lamps. In the course of years many little shops and mills have succumbed to the ravages of fire and flood, and business is not profitable enough to warrant rebuilding. The floods of 1927 and since have put most of the branch line railroads in the state out of business and the improved highways which came in consequence have encouraged the people to resort to trucking and bus service as cheaper and more practical forms of transportation.

Thus, more than half of the country towns in Vermont are slowly declining or are at a standstill, and in some instances they have lost as much as two-thirds of their population. Ninety years ago the village of Stratton was a thriving community. A huge crowd of people gathered on the side of Stratton Mountain to hear an oration delivered by Daniel Webster. Today the monument that marks the spot where he stood is all but swallowed up by the growing forest, the village has vanished, the people are gone.

Along with these changes it must be remembered that the limited opportunities which I have described have made it necessary for Vermont to export the greater number of its young people all through its history. They have gone away from home in large numbers to obtain their higher education and to make their places in the world. Many of them have been conspicuously successful, and there is hardly a vocation of the United States in which a Vermonter has not achieved distinction. The number of Vermont people whose names appear in "Who's Who in America" constitutes a ratio of approximately nine per cent to the state's population. All told, about forty per cent of the natives of this state now live elsewhere. Thus Vermont has made a contribution of priceless value to the life of the nation.

At the same time the birth rate is not high enough to keep the old line stock from decreasing. A study of seven towns in the state, made about ten years ago, showed that the average number of children in the native farm families was slightly less than three, while the average in the foreign born families was five. It has been estimated that the birth rate among native Vermont families would have to be nearly six in order to offset the constant effect of emigration and change. Public school records, however, show a drop in first year registrations over a ten year period. The peak in high school registrations in Vermont was reached about the same time as in other sections of the country and the same indications of decline are to be noted in Vermont secondary schools as elsewhere. These trends are noticeable in the town and village schools as well as in the strictly rural districts.

THOSE WHO LIVE IN IT

These are the characteristics of a static social and economic order, and the significant thing about it is that it is not the picture of people who are approaching such an experience but the story of people who have been living in it, trying to understand it and to solve its problem for more than three generations. Vermont's greatest difficulty has been that it has had to struggle with this problem alone and against the indifference of a nation that has neither understood nor

(Continued on page 474)

For Those Who Use It

FRED W. CHURCH

There are certain analogies between physical power and the abilities of persons to live in an effective manner which are both suggestive and interesting to note provided one does not carry them too far. The laws governing the generation of horsepower and kilowatts do not apply to the production of power for efficient living. Perhaps it is sufficient if we say that the successful operation of a piece of machinery is no more dependent upon a supply of power adapted to its design and purpose, than is efficient living dependent upon a source of power which can be brought to bear upon the processes of its life. There is power in a falling rock, but that power cannot be used to run our autos. There is power in TNT, but it is not adapted to the operation of factories and mills. There is tremendous power in the atomic bomb, but it is not the kind we can apply to pulmotors or calculating machines. Likewise, there is power in a flexed muscle and in the blow of a clenched fist, but it is not the power needed to overcome temptation. There is power in the skills of mind and hand, but it is not of the sort to cleanse a life of selfishness and sin. There is power of will and drive of personality which makes others submissive to the commands of a leader, but it is not the kind of power which makes one aware of the reality of the grace of God.

It is a peril of living that we may lay hold of certain powers adapted to specific purposes of our living, and presume we have in them all of the power needed for living; when we may not have discovered the kind of power that makes life efficient in its most essential qualities, and which motivates it in its most important possibilities.

Struggle Against Gospel

The Gospel of Jesus Christ is shot through and through with the assertion that there is power availible unto us for effective living. Let us pass over any consideration of the mistaken notions of people as to what constitutes effective living; and let us say that if one wants to know the standards of effective living as set forth by Jesus, let him read the Gospel; there we cannot miss it. What Jesus was in his own personal life, what he asked his followers to be and what he aided them to become, and the pattern of life which he holds up before all men,—to meet these is effective living in its Christian meanings. And it is for this kind of living that Jesus has promised an outpouring of power.

It has become quite common for people to draw their red pencils through much of the teaching of the Gospel, and to do so as though they had a perfect right. Of course, when one begins to use the red pencil, he had better know what he is doing, and why he is doing it. If one presumes that it is the prerogative of men to take what they like of the Gospel and to reject what does not suit them, they had better examine again the basis of their choices. If one believes that when a suggested course of life presents difficulties there is nothing to be done but to set it aside, he had better revise his thinking. And if one believes that when the Gospel does not reflect his own attainments it must be in error, he had better compare his life with the life of Jesus, and ask himself, which is the better sort of living?

We ought to read the Gospel with the feeling of the great distances which lie between us and the patterns which Jesus asks us to accept. If we did not feel that distance, then something surely must be the matter with us. There would be no necessity of having a Gospel if it did not give us the impression of such great distance. The ends of life to which men can attain by their own unaided efforts could be left to their own strivings; and the objectives which fit in with our selfish interests do not require the allurements of a far-off and perfect goal. But the very fact that we are faced with ends of living which are far beyond us has more to do with the necessity of accepting the Gospel than with rejecting it. For the Gospel which makes such demands upon us, does not end there. Implicit in every demand is a promise of power to meet that demand. Inherent in every high goal set forth is the pledge of divine aid

Why Should I Join the Church?

Miriam Hamilton

This is the prize-winning essay in a contest sponsored by the Contoocook, N. H., Methodist Church. In the picture above are (left to right) Col. A. M. Edwards, contest judge; Miriam Hamilton, first prize; Doris Mitchell, second prize; Helen Smith, third prize, and the Rev. Aram Zelveian, pastor of the church. In the background are William C. Sterling, headmaster of the Contoocook High School and Mrs. Howell P. Campbell, a judge.

Why should I join the church? That was the question I asked myself a few years ago when I did make a tie with the church of my choice. For me, it seemed the only right thing to do, to unite with people who worshipped God as I did, and who believed in Christ as their Savior. A church provides much fellowship which other organizations cannot offer.

When a person is physically hungry, what does he do? The answer is inevitable. He eats. When we have a spiritual hunger we should naturally do the same thing. Go to the church and receive a food from the word of God which would strengthen and help us to grow spiritually. Church attendance is an essential to our spiritual growth as correct food is to our physical growth.

If you had done something wrong for which your life was to be the penalty, and a person whom you did not even know came to you and offered to die in your stead, would you just look at him and say, "No, I would just as soon die, don't bother about me?" Of course not! Life is too precious to everyone. Then why is it that so many people today reject the Christ who died for their sins? How much do we owe to Him? Joining the church and working for his cause at least, if not much more.

Joining the church can be a profit to others as well as to one's self, because a Christian life that is really lived can influence many others to see that Christianity isn't just a name, but something real and vital, a help for every need.

Many years ago the Pilgrims settled here with one main purpose, to worship God in the true spirit, which they could not do in England. When the Declaration of Independence was written, the men who wrote it were God-conscious enough to mention his name once as God, once as Creator, and again as Divine Providence, in that comparatively short document. Today in the United Nations Organizations, we are fortunate if God is even mentioned once in all the proceedings.

With this world in chaos the way it is, and men running to and fro, not knowing exactly which way to turn, it seems to me that the leaders of the world today, as well as the common people must turn to God and their churches if they ever expect to get anywhere on their way to world peace or if they want to survive at all. For there can be no real peace outside of the Prince of Peace.

Our country became a democracy and is today. Why? Because of the strength and bravery of the pioneer men and women who settled this country? By the winning of the Revolutionary or Civil Wars? By the lives lost in this last struggle, or by the good men who lead this country through strife, panic, and other troubles? Yes, this may all be true, but it was the hand of God and the simple faith of the people which some still have, that makes the country today one of freedom rather than slavery.

I myself would not be complete or worth much at all if it weren't for the love of God toward me, and my life in the church.

Joining the church means more to me than just the outward form. It makes me realize that God loves me as one of His children and is interested in my welfare. This makes me happy and gives me an inner peace that world peace can never bring.

In summarizing the whole topic I will list three main reasons why I did join the church.

1. I owe at least that much to God, to work for His cause and support the church by my attendance and take part in its activities.

2. Joining the church is a help to me mostly in a spiritual way in that I have somewhere to turn in trouble, but also in that it enables me to associate with Christian people with the same ideals and purposes which I have.

3. Joining the church gives me the desire to help others who are in trouble and to have a love and interest for all.

Finally I feel that joining the church has given me many opportunities for service, and I have the assurance that I will have knowledge enough, when I get older and perhaps have children of my own, to train them in ways of Godliness and give them an undying faith and love toward Him.

These are all my reasons for joining the church and I hope that I will be able to serve it faithfully until I die.

in every step of progress we make toward it. And inseperable from any suspicion that the Gospel is out of harmony with our human nature is the promise of a new birth from God. If the Gospel be not at least that much, then we would all do well to cast it overboard and be done with it, and live by some other standard. But when we struggle against the Gospel we know we cannot definitely reject it; we criticise it because it criticises us where we most need correction; we rebell against it because we could not be comfortable in any other attitude. If we would turn our minds and hearts to accept it, we know what would have to happen within us. We would have to repent and be converted; we would have to revise our living completely; we would have to "deny ourselves, and take up our cross, and follow Him;" and we are not ready to do that. Our disbelief lies deeper than the rejection of a standard; it is more fundamental than the discovery of a disparity between ourselves and Jesus. Our unbelief lies in the fact that we have not believed that there is power of God available to us. And we will never come to believe the particular things that Jesus asks of us until we see that with every demand there is promise, and with every difficulty there is a gift of grace. That is the nature of the Gospel, when we have read it completely.

Learn By Doing

We have been misled in our understanding of the patterns of life because we have not read correctly what it is that transpires through all of our experiences. It is our presumption that we do not do things until we have first learned how to do them. For example, it is our belief that if one wanted to be a physician, he must first learn how. Years ago, if a young man wanted to be a doctor, he joined himself to some willing practitioner, read some of his books, looked after his horse, visited sick folk with him, and finally hung out his own shingle. His justification was: one must learn by doing. It was hard on the patients at times, but it was the making of many good doctors. Now, we believe, if one wants to become a doctor, he first learns how, then he begins to practice. But that is only partially true. For while it seems like that, the whole process of learning to be a doctor is learning by doing. His experiments in the laboratory are a process of learning by doing. He dissects a human body that he may learn its parts by actually handling them. He attends discussions, clinics, and lectures to perfect his art of doing. And he serves his internship, assuming major responsibilities under supervision, that he may learn by doing. When he finally gains his license to practice, it is not given to him as an evidence that he is perfect as a doctor, but it is a testimony that he has made progress in learning by doing under supervision and that now he can be trusted to continue to learn by doing in a more independent way. But if he begins to think that he knows all about it, if he cuts himself off from the processes of learning by doing, it will not be long before he will have lost his abilities to doctor successfully. It is just the same, whether the person is a mechanic or a lawyer, a farmer or a preacher, a housewife or a carpenter; one gains power to act as he acts. There is no way of pouring power or ability or skill into a person apart from the specific acts which correspond to the power and the abilities desired. One gains power only as he uses the measure of power he already has; and unless he puts to use the power he has, there is no way by which additional power can come to him.

So, when the Gospel asks of us that we begin to do the will of God as the basis for realizing power of God, it is asking only the appropriate action for the gaining of power. We would all like to wait on the passive side of acceptance of the Gospel of Christ until something happens within us, and we feel a surplus of power seeping out of the storage centers of our life, indicating that we are now fully charged and ready to move out toward the indicated ends of life. Well, if there are any storages of power, like the batteries of our cars, they must be continually charged as we move out and on. The chief power of life comes as we use it, and when we cease using it, it is like the electric current wired into our houses: the flow of power ceases. If we discover

(Continued on page 474)

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CHARLES SCRIBNER'S SONS

"Bible Printed by a Horse"

(Continued from page 459)

more heroically obeyed than by the men whom we would honor today.

Three men who studied in these halls, worshipped in this chapel and received from Boston University the imprimatur of the degree, bachelor of sacred theology, gave their lives while serving in the chaplaincy during World War II. If there are any others of whom we have not been informed, it is Mrs. Kimball's desire and our intent to honor them also in this service.

Raymond L. Hall graduated from this school in 1932. Early in the recent war he left the pastorate to minister to the young men who had been called to battle. It was not his lot to serve overseas nor to win world acclaim for some deed of conspicuous valor. Like the unknown soldier of Arlington and many a Christian martyr he died in humble station. He had no opportunity to write some new saga of heroic service for all the world to read. But God who knows the intent of every heart must honor him no less for that. He obeyed the call he heard and was ready for any post to which he might be assigned. We are proud to honor him.

Occasionally, on the bleakest hillside there grows a single blossom so beautiful that even alone it is a garden. Occasionally, in the abyss of desolation which is war some great deed of mercy catches the radiance of God's love and reflects it so purely that the darkened world is brightened by its glory. In his last hour on earth, our second chaplain to lay down his life was transfigured by his participation in such a deed.

George L. Fox left these halls in 1934. He was already a veteran of one war. For at the age of seventeen he had enlisted in the Army Medical Corps for a work of healing ministry in World War I. He served so valiantly that he was four times honored for courageous service. The Croix de Guerre and the Silver Star were his. When war came again he knew all too well what it meant. As he saw the young boys from his parish in Vermont going off to battle, he wanted again to take them healing and comfort, this time in the role of chaplain.

On a cold winter day, early in 1943, he was on a little merchant vessel, the Dorchester, on the way to Greenland. The little ship was convoyed by destroyers, but was still an all-too-attractive target, for it was crowded with troops. When a torpedo plunged through a raging sea to blast a great hole in the Dorchester's side, all the men on board knew that many of them were doomed. A wild scene followed in which neither military discipline nor all the carefully practiced drill was sufficient to quell the tempest of stark fear. But some men on board had other resources on which to draw. Four men of God refused to take their turns in entering the lifeboats. Instead they stood by, helping frightened, fumbling boys put on their life preservers, calming fears with light talk and strengthening them with solemn words of faith in God. Seldom have four clergymen united by a single creed worked in such perfect brotherhood of heroic faith as did those four—a Roman priest, a Jewish rabbi, a young Baptist minister and our own George Fox.

Finally all life-preservers which could be reached were gone. But still some men remained without them. The ship was sinking fast. The lifeboats had all pulled away. The air was calm, but the water was bitter cold and the waves ran high from a recent storm. To plunge into that sea without a life belt was to face sure death. Quickly, moved by one common faith and love, these men of God took off their own life belts and each fastened his on an enlisted man. Then the four linked arms. Some of the last men to go overboard to safety still tell of the four chaplains standing together, with bowed heads, praying aloud, in Hebrew, Latin and English, before making their last futile efforts to save themselves. "Greater love has no man than this, that a man lay down his life for his friends."

Clyde Edward Kimball held two degrees from Boston University, graduating both from the School of Religious Education and also from the School of Theology. From 19[illegible] to 1933, when he graduated from this school he was one of my own most intimate friends.

Clyde Kimball hated war with every fibre of his being. He hated its brutality, he despised its senselessness, he condemned the tyranny of military organization. He loved his wife and his two fine boys with rare tenderness. His ministry was effective and satisfying. Bishop Hartman, who deeply regretted his absence from Boston today, en route to meeting with the Council of Bishops in California, writes, "Clyde Kimball was one of the most promising of the younger minist[illegible]

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n this area." He had everything to live for nd every possible tie to hold him at home. ut the young men who were always favrite objects of his pastoral care were going ut into unknown perils and temptation. He elieved God called him to go with them. Ie went.

He served sixteen long months in Iceland, nuch of the time within the Arctic Circle. Iis labors were indefatigable. His diary hows that hardly a day passed without at east one church service. Many a day, Sunay or weekday, he preached five times or nore. In addition, he was perpetually busy isiting the sick, writing letters, giving counel for the anxious and the tempted, and oing all the other things a chaplain could o to cure sin and ease the homesick, trouled hearts of other men while his own heart vas nearly breaking with yearning for his omeland and loved ones.

Just before Christmas, 1943, after a severe ttack of diphtheria, he was transferred to ngland, to prepare for the invasion of rance. On June 27, 1944, there weeks after)-day, he went into Normandy, with the 128th Engineers Combat Group. The rest f the story I will tell in the words of Colonel George C. Reinhardt, his commanding officer. Writing to Mrs. Kimball in the midst f the Battle of the Bulge, soon after Clyde's eath, Colonel Reinhardt said,

"In addition to all his military duties, your usband yet found time and energy to devote o the comfort of liberated communities. His herished collection of old Bibles from foreign ountries will seem more important to you, m sure, when you know it was mainly comosed of gifts from grateful beneficiaries of is kindness. In this connection I hope to end you, at a later date, the original letters eceived from children of two war-torn Belian villages for whom he arranged a St. Nicholas party on December 6th."

But most of his work was not so pleasant. Colonel Reinhardt writes,

"The mission of this organization often laced small detachments of soldiers on isoated, difficult, sometimes dangerous duties. was your husband's invariable rule to reach hese men frequently, carrying them small ut very important little personal comforts as vell as his message. This he did repeatedly vithout regard to the hardships and frequent angers he incurred in so doing. . . .

"During a recent engagement with the nemy, your husband was at the command ost of the unit most heavily engaged, a post e had voluntarily selected for himself, when eports were received of an outpost position aving wounded men unable to reach medial care. Immediately your husband set out vith an officer of the company to rescue the vounded and evacuate them to a safe place, was in performance of this courageous, humanitarian act that Chaplain Kimball was fatelly wounded."

No more fitting close to these remarks could be given than some words which Clyde himself wrote exactly twenty years before his death. Graduating from high school at the age of sixteen, he experienced a call to the Christian ministry. He answered with a bold parody on the lines of the poem, "I Have a Rendezvous with Death." These are young Clyde's words, a fitting epitaph for him and a fitting statement of vocation for any young man starting preparation for the ministry:

I have a rendezvous with Life
  At some blind cross roads, where
I shall decide to bear or not to bear
  A heavy load through Life's long run,
Making my fight a gainless strife
  And Life a rut till all be done.

Fate, men call this cross roads,
  Fate, with success or weary loads,
Fate, who gives unceasing strife
  Or restful ease, and says to me,—
"Thou hast a rendezvous with Life,
  Go, meet it, not with craven plea
For lazy, selfish, useless ease,—
  Instead, a wish to serve and thy Creator please."

God knows 'twere better just to rest
  Unworried in my easy chair
Without that grim and fateful test
  Without that killing, toiling strife—
Perhaps to ruin me—
  But I've a rendezvous with Life
Which can mean all if I but dare,
  If I to my pledged word am true
I shall not fail Life's rendezvous.

In view of his early death, would not Clyde Kimball better have left the poem as it was originally? Did he not have a rendezvous with death? He did, indeed. But he was right. He was called to Life. It was that call he answered. He lived richly, and by the grace of God he lives on forever.

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Ballot on Church Union

Columbus, Ohio (RNS) The executive committee of the Congregational-Christian Churches, meeting here, voted to submit the proposed basis of union with the Evangelical and Reformed Church to all members of the Congregational-Christian Fellowship.

All conferences, associations and individual members of the Fellowship will be asked to ballot on the proposed union and return their findings to the committee before June 1, 1948.

Should 75 per cent of those eligible to vote favor union, final action will be taken at the biennial meeting of the general council of Congregational-Christian churches which will be held at Oberlin, Ohio, in June, 1948.

If merger is approved by constituents, the new church, to be known as the United Church of Christ, will embrace a membership of about 2,000,000.

It will represent the earlier union of two church bodies, namely, the Congregational Churches which joined with the Christian Church in 1931, and the Reformed Church which merged with the Evangelical Church in 1943.

Would Amend Constitution

Washington, D. C. (RNS) Rep. Joseph R. Bryson, (D.-S. C.), introduced in the House of Representatives a joint resolution which would amend the Constitution to provide that neither Congress nor the states shall give aid to any educational institution under sectarian control.

In a speech introducing the measure, Rep. Bryson, who is a noted lay leader in the Southern Baptist Church, pointed to "increasing tendencies on the part of state governments and the federal government to circumvent the article of the Constitution written by our founding fathers establishing a wall of separation between church and state."

"It now seems necessary," he said, "to give further expression to the meaning of the Constitutional barriers against the appropriation of money for and to be used by sectarian educational institutions."

Introduction of this Constitutional amendment is a direct outgrowth of the Supreme Court's recent 5-4 decision in the New Jersey school bus case. It was predicted then by Baptist spokesmen that such a Constitutional amendment would be introduced. Other Protestant representatives privately said that there was "strong" support for such an amendment and that many church and non-church groups would support it.

"This amendment is not directed for or against any particular faith or creed, but applies to all faiths and creeds alike, as was the original intent of the First Amendment and is in keeping with our traditional precepts of the absolute separation of church and state," Bryson stated.

Providence W. S. C. S.

The annual meeting of the Providence District Woman's Society of Christian Service, New England Southern Conference, was held April 10th, at Central Methodist Church in Brockton, Mass., with two hundred fifty-four present.

The meeting was opened by the president, Mrs. Leon F. Belcher. The Rev. Leonard C. Harris, pastor of the entertaining church, spoke words of welcome and offered prayer. Miss Steadman, president of the Woman's Society of Central Church, extended a hearty welcome and presented a corsage to Mrs. Belcher in behalf of her society.

The district officers gave a demonstration of the "Goals for 1947." Each officer carried a poster giving the title of her office and told of the methods of achieving the goals and the duties of the respective local officer.

The Rev. Richard R. G. Belcher told of the summer program at the Methodist Camp in Glocester, Rhode Island. A nine weeks program is being planned to train leadership for churches. About 700 young people are expected to enroll.

Mrs. Eddy Asirvatham, a native of India and a lady of charm and culture, told of the life of the women of India. She reported progress in the past ten years and in spite of the many drawbacks she is most hopeful for her country.

A pledge service was conducted by the president and the treasurer, Mrs. George O. Foy. $7777 was pledged by the churches of the district for 1947 for missions, an increase of $333.50.

Dr. Earl E. Story, district superintendent, offered a prayer of consecration and all joined in the Lord's Prayer; following the benediction the meeting adjourned.

Famous Dickinsonian

The Rev. William Wells Wolfe Wilson, oldest member of the New York East Conference, and oldest member of Dickinson College alumni, died on April 29th, at a nursing home in Whitestone, Long Island, where he had resided for some years. He was in his nintey-fifth year. He had been a Methodist minister for 69 years, 49 of them in the active pastorate.

Born in Milton, Delaware, Oct. 8, 1852, he was educated at Dickinson College and Drew Theological Seminary. In 1877 he was ordained and admitted to membership in the Wilmington Conference, transferring sixteen years later to the New York East Conference. Here he served charges in Portchester, N. Y., Freeport, L. I., Danbury, Conn., New Haven, Conn., Brooklyn (De Kalb Avenue), N. Y., Flushing, L. I., Glen Cove, L. I. He retired in 1927. During his ministry he was noted as an evangelist and conducted revival services in several states. He travelled extensively in Europe and lectured in both Europe and America. Dr. Wilson was an uncle of the late Dr. Clarence True Wilson, well-known for a quarter of a century as secretary of the former Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church.

Dr. Wilson is survived by two sons: Dr. Wells W. Wilson of Brooklyn, and Walter Browne Wilson of Miami Beach, Florida.

Funeral services were conducted by the Rev. Norman A. Hall at the First Methodist Church, Flushing, L. I., on May 2nd.

Is Vermont Our Parish?

(Continued from page 469)

appreciated its dimensions. The history of the United States has been a virtually unbroken story of expansion and development. As the East approached social maturity, the West continued to furnish the romantic challenge of a frontier where men could grow up with the country all over again. This has happened repeatedly and has produced the philosophy underlying the "American Way" which has been praised so frequently and so fulsomely in recent years. People have glibly assumed that there is no inherent reason why the nation could not go on forever, up and up, bigger and better in every way and especially in terms of material wealth and prosperity. Expansionist philosophy and boom psychology have set standards of success in terms of striving for and winning tangible awards. The spiritual values of life have been largely set aside as impractical and altogether idealistic.

It is from such a point of view that outsiders have formed their opinions of Vermont and its people. To those accustomed to living in hustling communities with growing population, a swelling volume of trade and abundant evidences of extension and improvement on every hand, Vermont seems painfully slow and unprogressive. Even the Vermonters themselves cannot be wholly insensitive to the pressure of public opinion. It helps to intensify the restlessness of young people within the state and to strengthen their determination to leave. Its effect upon the pride of those who remain at home is harder to measure. They suffer acutely from the fact that the current philosophy of success is incompatible with their ways of life, but they do not see the issue clearly and they have not developed any definite formula to offset it.

(To be continued)

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For Those Who Use It

(Continued from page 471)

the meter is running when everything of outlet of power is shut off in our homes, we know there is a short circuit somewhere, and there is danger of fire. We do not gain power of mind except as we use our minds, or power of body except through use; and why should we expect to have power for vital Christian living except as we set out to live according to the high Christian pattern?

Not Perpetual Motion

It is one of the hard sayings of Paul when he reminded the Corinthian Christians that "not many wise men after the flesh, not many mighty, nor many noble, are called." He spoke of experience, and the Corinthian Christians knew it to be true. Their's was a church of common people, uneducated, uncultured, poor and depressed folk. These people had gladly heard the Gospel, and had accepted it because of what it proposed to do for them through the power of God. The wise people had forty or more reasons for not believing the Gospel; it was, first of all foolishness unto them. The mighty could get all out of life worth the getting by their own endeavors; and the noble rested content in their high station. To them there appeared no necessity for experiencing the power of God. But the poor and the unlearned and the despised, rejoicing in the promises of God unto them, set out to live their lives as Christians, and the power of God came unto them. If the publicans and sinners go in before us it is because they know their need of the power of God if they are ever to realize within themselves the promises of the Gospel.

Where, in his experience, does a person most need the sense of the power of God? That would be difficult to tell. Perhaps we might make it clearer by the use of an impossible analogy. How many years of human life have been fooled away in the vain and impossible endeavor to build a perpetual motion machine, no one knows. It might run into millions of man-years. Now the principle of a perpetual motion machine is this: A machine is contrived which must be given an initial impulse. In that first instant of operation enough power is generated to keep the machine operating through the next instant, and in that next instant enough power for the succeeding instant is generated, and so on, ad infinitum. Now the perpetual motion machine is impossible, because no machine can generate power as rapidly as it uses it. But, if you could gear that machine to the flow of Niagara, or the tides of Fundy, it would run so long as the Niagara flows or the tides rise and fall, or until the machine is worn out. There is no possibility that life can be operated on any principle of perpetual motion; life in one instant cannot of itself generate enough of power to operate its

the next. We are simply not constituted operate in that fashion. Man is designed be geared to a source of unfailing power. 'hat God proposes to do for man is only hat was in his mind from the beginning. has been God's plan that man should live 'e in harmony with Himself; that nothing ould happen in the life of a person apart om God; that for every need of every per-n there should be an adequate supply of vine helpfulness; that life should continue be richer, fuller, more meaningful, and ore useful as time goes on. Any presump-on that a person can operate his own life, part from the power of God, is based upon failure to understand the full meaning of 'e, both its inabilities and its possibilities. ny breakdown in life is a sign that it has ot been lived by the power which God has romised. The encouraging beginning of the hristian church was in the experience of the ower of God, which enabled the individual hristian people to stand anything. And "the romise is unto us;" there is still an abundant pply of power to those who will use it in hristian living and in the cause of the king-om of God.

Re-Kindling the Home-Fires

(Continued from page 461)

at there is every reason why they should ake their house the most attractive place on arth. Let the church protect and strength-n the home, and the home will in turn eed the church.

The home *must* be strengthened. It is now matter of life or death. The time for posi-ve action has come: the time for preaching nd dreaming is past. The parents must at ny cost re-create the family circle. No mat-er how weary their minds and bodies may e at the close of day—and heaven knows odern life has a way of sucking human nergies dry—they must still find the strength vithin themselves to participate in the work nd play of the young ones. They must sink heir own personalities in the building of ersonality in the precious beings whom God as put into their care. Toiling and dreaming nd loving immensely, they will have the in-omparable satisfaction of bringing their harges to honorable womanhood and man-ood. They will learn that, though it costs o be a parent, the rewards are infinite.

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Relations of Hindus and Christians

(Continued from page 459)

Western Christian activities in Oriental countries, as the missionary activities of Western Christians of late were conducted either before or after political conquest in the Orient, or they were preceded or followed by commercial conquest. It might have been accidental; nevertheless the Orientals became suspicious. We are told that Dr. E. Stanley Jones, the great Western Christian missionary to India, advised a recent conference of missionaries to quit India if they are not sympathetic toward the national aspirations of the Indians. We do know that many of the Western Christians have not been sympathetic to the national cause of India. The advice of Dr. Jones explicitly makes it clear that he is fully aware of the mentality of many of the Western Christians in India. Bishop Frederick Fisher was another Christian leader who recognized this validity of this viewpoint.

However, as we happen to know the Hindu mind, we make bold to say that the Hindus can never have any antagonism toward the devotees of Christ, whether they are Oriental of Occidental. Sri Ramakrishna, the great modern spiritual leader, used to say that religious devotees are in a class of their own; they are not limited to any particular race or nationality. In other words, the worshipers of God—whether they take Christ, Krishna, or Budda for their ideal—belong to the same group. From time immemorial up to the days of Sri Ramakrishna, all the great teachers of India emphasized this fact. Having been born and brought up in India, I am fully aware of the Hindu mentality and attitude toward those in other religions. So we would like to make it very clear that Christians in general have nothing to be concerned about. No Hindu with any understanding of religion will have any suspicious or unpleasant feeling or attitude toward real Christians, the devotees of Christ. The Christian Church should always express the teachings of Christ and uphold His spirit, then there will be no question of any unpleasant relationship between the Christians and Hindus or any other groups. The spirit of loving God and neighbor as taught by Jesus will always establish brotherhood, if Christians remember this. A Hindu understands that Christianity has no connection whatsoever with imperialism of either political or economic types even though Christianity has been used by some for these purposes.

It must be admitted, however, that some Christians, both Western and Indian, have not cared in the past to understand the religious ideals of the Hindus, so there were certain unpleasant experiences. But, as we have been watching the national movements of Indian Christians, we are fully convinced that they are fully aware of Indian culture and its contribution to the world civilization. This understanding of the Indian and some of the Western Christians has completely removed any doubts that might have been in the minds of some observers. We are sure that this very understanding and appreciation of Hindu ideals in religion on the part of Western Christians will strengthen the bond between these two religious groups.

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Spaulding Memorial Chapel

It was just another room in Wesley Methodist Church, South Boston, Mass. Over the doorway was a plaque which read: "The Spaulding Room." Mr. John L. Spaulding, Jr. had for many years given of his time and substance as a faithful member of Wesley Church. In his latter years he had attended the Men's Bible Class which met in this room. Yes, it was just another room in the church. In the earlier days of the church's history it had been rented out to a concession as a barber shop when the church needed a source of outside revenue. Now it served its purpose as a meeting place for the official board, a recreation room, and what-have-you? Hardly could it be considered a worthy or fitting memorial to such a worthy churchman.

The church began to sense the need for a more fitting and significant memorial. It was the M. Y. F. that took the initiative. Meeting together one Saturday afternoon, they tackled the job of cleaning the room from floor to ceiling. The task of transforming the then insignificant Spaulding Room into the now beautiful Spaulding Memorial Chapel had begun. Soon others, encouraged by the enthusiasm of the young people, became interested in the project, and began to give of their time and talents to the completion of the task.

The financial resources for building the chapel did not need to be large. With the exception of small purchases of lumber and paint, the chapel was completed wholly by salvaged and donated materials. Gradually the chapel took shape as each person did his or her share of the work; and as each transformed bit of salvage material was given its proper setting in the whole.

The altar was constructed from an outmoded plywood projection screen, and an old marble table top; an IHS medallion to adorn this altar was beautifully hand-carved by a talented young man in the church. A member of the church who is a tailor by trade arranged the reredos from old, velvet drapes; the cushions at the altar rail were skillfully made by the president of the W. S. C. S.; and an old sail-boat mast provided the uprights for the altar rail.

The pastor, the Rev. Wilson L. Lyon, who is a woodworking enthusiast, constructed the altar cross and lecterns, giving them as a memorial for his brother, Emerson Kingston Lyon. Such was the resourcefulness in making the Spaulding Memorial Chapel possible. Others donated memorial gifts which included new lighting fixtures and Bibles for lectern and altar.

The service of dedication was held on Sunday, March 23rd, during the morning service. After Dr. Elmer A. Leslie of the Boston University School of Theology had preached the dedicatory sermon, the congregation, singing "The Church's One Foundation," proceeded from the sanctuary to the chapel for the act of dedication. A most impressive moment! After the Rev. Bent E. Carlson, a former pastor of Wesley Church, had voiced a beautiful tribute to John L. Spaulding, Jr., Dr. Leslie assisted the present pastor, in the act of dedication. A vision had become a reality!

Washington Diary

Samuel W. Irwin

April 1947

When Bishop Paul Neff Garber, of the European field, spoke recently at Foundry Methodist Church in Washington, at a luncheon arranged by the executive secretary of our Methodist Commission on Chaplains, Dr D. Stewart Patterson, he dwelt on the work and the sacrifices of two men that were dear friends of mine: Robert Gamble, who for long years had been a missionary in Poland and Dura Sebele, pastor at Novi Sad, Yugoslavia. Mr. Sebele writes without any trace of complaint, "You will know that our girls school is now a sanitorium and since 194 has been used by the government for the healing of tuberculosis . . . ." He continues "Our Hungarian and Macedonian communities (congregations) are in full action. (These latter are within a few miles of the Greek border.) Then he adds a story in single phrase, "Our German communities exist no more."

There is good too, like medicine, in a vis from an old school-mate of forty years pa at B. U. S. T. Three years ago in an illne he was threatened with the total loss of h sight. In our morning reading I paused say, "You had a miracle of your own wi your eyes." Quietly he replied, "I did." A to me the Master seemed passing by again of days long gone. The next day he w hurrying home for four addresses before Farmers' Institute in Ohio on "Problems a Goals of the Rural Community." My gue Dr. Franklin Crawford, after a distinguish service of many years in Pittsburgh, is prea ing near Delaware. In the authors index the Library of Congress, there appear seve books listed under my good friend's name

The Sin and the Judgment

It was the Centralia Inquiry. The ones fault were diverse, and the sin was comp lack of reverence for life, ingratitude for lowly service of the miners, hardness of he of the operators, political back-slapping fo contribution by inspectors, fumbling of sponsibilities by miners themselves, by m agement, by state and federal officials. there was ghastly indifference to disaster shown by some. The head of the Coal M Association in D. C., for example, said of days of mourning for the dead, "The pu was treated to an exhibition of mock hero while a noble young wearer of the senato toga announced, "A poor gesture when need coal."

But the judgment seemed to fall first the Secretary of the Interior, Julius A. K Mr. Krug was called on specifically to tell why of the mine disaster. As I entered big Senate Caucus Room of the office b ing, Mr. Krug, referring to getting dange

ines closed, was saying "significant progress as already been made." The confident outhful secretary brought to my mind the otimism of the cheerful bookeeper of old reenwich Academy, reporting to the trustee oard on a small bequest that had come in om the will of a saintly friend, a few weeks ter our little group of adventurous teachers ook over, though we didn't have another ollar in sight. A senator broke in, "This as the first time the Government had power avoid disaster and they didn't use it." Mr. rug replied, "Ten months of government ontrol can't be separated from years and ears of wrong-doing." The senator probed gain, "the question before the committee is vhy the dust in Centrailia mines and no ontrols.'" That was the nerve center. Mr. rug went deeper here into back-lying causes. Ie said they needed 1,500 inspectors and had nly 180 and each mine should be inspected nonthly; that the operators widely opposed ne regulations of the safety committee; that vhen the committee fiinds danger it should ecommend to the operator to remove the nen from the mine. Then he added that either management nor labor nor state laws, or all these together were effective without ederal direction. "Could your department nder the Krug-Lewis agreement have closed ne mines?" "Yes," answered Krug. "There vere four who could, the inspector, the oprator, the state and the federal Government." Sut no one did it. Be is said for Mr. Krug, e personally had never been close enough to e responsible. Men below him had, as testinony later showed.

Down in the city at 5th and E in the quiet, haste, panneled court room of Judge T. Alan Goldsborough, at the same hour, with o news-men's cameras, no lines of wire to rip over, no clouds of tobacco, no talking, nd police ushers at the four doors. This was in the room where weeks before John L. Lewis and the United Mine Workers had been fined for contempt. Today Mr. Lewis' attorney was presenting a certified check for the fine of $750,000 (the revised amount set by the Supreme Court) and another for the court costs of $30,000. Then a check for the $10,000 Lewis fine with $100 costs. The Government's attorney was on his feet objecting (like Gromyko at a Security Council debate) and asking the judge to refuse the checks till they could examine the certification. The judge, who had been once sustained by the Supreme Court, was confident, and answered the attorney for the Government, "if a buddy wants to pay a debt I don't see any moral right to refuse it." But as to releasing the bonds deposited for security for the fines, the judge said, "The sincerity of the mourning of the president of the UMW for the dead miners could not be questioned, but the court cannot shut its eyes to the question of good faith in obeying the order of the Supreme Court, by Mr. Lewis. He has spoken of this court's "yellow dog injunction" and indicates an utterly contemptuous attitude toward the court's orders. . . . There has not been good faith up to this time." And Mr. Lewis is still confronted by the judgment. The fines were accepted but the court still holds the deposit of $2,800,000 in interest bearing government bonds.

The Unhappiest of Hearings

Amid the tumult over rents, foodprices, aid to Greece, the heat of bad feeling toward Russia, scoffing at the Henry Wallace rampages through the open ranges, the battle to get a labor law that can "sting and bite mankind," the diligent chatter of communist and crypto-communist hunters,—in this bedlam there stirs still the question on atomic energy, and Senator McKellar, living yet, presents a bill from the floor of the Senate, to repeal the Act of 1946 and restore control of atomic energy to the military.

That jungle-warfare hearing, now known to the world, finally wore on to a sputtering anti-climax, but through it come senators were shown to be back of the now emerging military-control bill; some as for a total national sovereignty, and some for the competitive system and the profit motive in atomic energy exploitation as in business as usual. Perhaps it was well that these motives came to the surface.

In the stress of the warfare, the churches stood together at the hearings. Charles P. Taft, president of the Federal Council of Churches, Bishop Edwin Holt Hughes, Dr. Harry Emerson Fosdick, the Southern Catholic Association all spoke with stirring conviction. Then came the devastating speech in the Senate by Republican Arthur Vandenberg. He cut the ground from under Taft and Bricker of Ohio. He exposed Wherry of Nebraska, hopeless in the shoes of that great humanitarian Senator Norris, and he left Senator Bridges (R. of N. H.) in a daze.

An old time theologue of 72 Mt. Vernon st., Boston now in California asks for my kitten's name (for his grandchildren). It's a double name, dear Godfrey Barney, (something like Nosmo King, which, when the barn doors were closed read "No Smoking.") My kittens name was given double, "Kitty Coming."

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At Lasell In 1947

The picture above typifies, but does not tell the whole story, of the New England Conference Summer Youth Institute at Lasell Junior College, Auburndale, Mass., the week of June 29th to July 6th. The Rev. Harry P. Folger, Jr. of The First Methodist Church in Medford Mass., is now the dean. The picture is of the library at Lasell.

"To Train Youth Leaders For Work In The Local Church" is the objective which the council, composed of youth leaders from ail over the conference including the conference and district Youth Fellowship presidents, has considered to be the reason for holding such an Institute. That begins with study, but includes much more. And so, in addition to the two courses of study—one accredited by the General Board of Education of The Methodist Church in Nashville—each student "takes," during the week there are moments of high inspiration, an afternoon each day of highly varied recreation, work projects wherein the participants may learn by doing, the intimate fellowship of the "dorm group," periods for counseling in particular problems, the learning of new games, the singing of new and old songs—a whole mass of activities and experiences crowded into one week that will enrich a whole lifetime.

Eight "credit" courses are to be given this year. In addition to Bible study, teacher training, stewardship, missions, community life, etc., two new courses will be offered. One, "The Protestant Way," taught by the Rev. Lemuel K. Lord of Wesley Church, Salem, Mass., which will give attention to what it means to be a Protestant youth in New England today, with particular attention to the problems connected with inter-marriage. The other, taught by the Rev. James R. Duncan of Faulkner Memorial Church, Malden, Mass., will be entitled, "How Our Methodist Church Came To Be" and will survey the two hundred year history of the Methodist movement down to June 29th, 1947.

For the other course, the institute will be divided into two sections; the first composed of the first year attendents at Lasell, the other of the Alumni students. Each section will be divided into small discussion groups of twenty or so who will meet each day with a faculty member as leader. The first group will seek to have each student prepare an outline of an MYF organization for the particular age and church of that student, an outline that can be taken home for use as a guide in the local church, if it is so desired. The second will do the same only the outline will be of a proposed program for the student's youth fellowship for next September to June in sufficient specific detail to be used in a local church. This course, with its two sections, will be called "Methodist Youth Fellowship Methods" and will be under the general direction of the conference youth director, the Rev. William J. Ogle of the Wellington Community Church, Medford.

"Work-Projects" will include the *Yodel,* our Institute daily newspaper, with the Rev. Elmore Brown as editor; the "Crow's Nest," our evening vespers which the Rev. Harris Heverly will lead with student help; the recreational committee which will provide student help for the recreational director; the chapel choir, which the Rev. Glenn D. Glazier will direct; the student council; the institute orchestra, with the Rev. Raymond A. Withey, Jr. as director; and a pageant to be given as the prelude to the "Campfire Service" on Saturday night, to be produced by the students at the institute under the direction of Mrs. Marion Brown who will write a pageant especially for this purpose.

Our recreational program will be under the leadership of the Rev. Leslie H. Johnson. The afternoon will begin with "interest groups"—crafts, scrapbook making, photography, party planning, singing games, constitution to be known as "The Snack Shack" an hour, and continue for almost two hours of competitive sports of almost every variety. Swimming this year will be in mixed groups and a definite part of the recreational pro gram. Also, the institute will provide an in stitution to be known as "The Snack Shack where tonic, ice cream, etc. will be on sal on the campus. Still another recreational in novation will be a "Home-Talent Night" o Wednesday night, and we urge every institu ter with any entertainment talent—serious c comic, exceptional or commonplace—to com prepared to take part. Other evening pro grams include "Faculty Stunt Night" o Tuesday, "Student Stunt Night" on Thur day, "Alumni Night" on Monday when th finals in the conference public speaking co test will be held, and Friday when "The In stitute Party" will take place. Visitors are we come anytime during the week except on Sa urday night when the "campfire service" is be held.

The staff, in addition to those already me tioned, includes such "old timers as Mrs. Li Butters who will be dean of women this yea Ralph and Vera Doane our business manag and registrar; Mrs. Elizabeth Hartl, nurs who returns after an absence; the Re Charles and Mrs. Marie Copher, and the Re Everett R. Barrows, who will teach "Youth Stewardship Of Life." The "newcomers" i clude the Rev. Harold H. Cramer, who w be in charge of the student counseling a be called "chaplain," Miss Marion Gray Sudbury who will be our pianist-organi the Rev. Tyler Thompson teaching "Wor Christianity," the Rev. Wilbur C. Zieg teaching the course "Living Your Religion Mrs Rose Sawyer as the office secretary, a the Rev. E. Bruce Wilson giving spec leadership in "Visual Aids." The Rev. Geor A. Butters will be the Sunday morning, Ju 6th, preacher.

Conservation and the Christian

(Continued from page 464)

into gaseous compounds and are for the definite future irrecoverable.

Why do humans act this way? Is it because of the simple but profound fact t we have lost the sense of the significance God and His purpose in history? We h become self-concerned and indifferent to welfare of our contemporaries (outside of own immediate families and acquaintan ship) and have no sense of responsibi toward future generations. We Americ have become giddy with the fascinating, terialistic paganism of our day. We wo loudly deny the contention that we simply busy animals living a few short y then entering oblivion and returning to soil from which we have sprung. But behave as though this were true.

The welfare of the generations is in keeping; we are the stewards for the unb The Christian farmer who knows that years are in God's hands will serve as a g

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trustee of the riches entrusted to him. The soil which is his heritage he will leave better than he found. And all Christians, wherever we earn our living, will realize that even our food is given us in trust. It and all our material benefits come from God's vast storehouse and to that storehouse we must make return again. Conscientiously we will use only that which we need, that we may assure to our contemporaries and to unborn millions the essentials for life.

Getting a Kick Out of Life

William L. Stidger

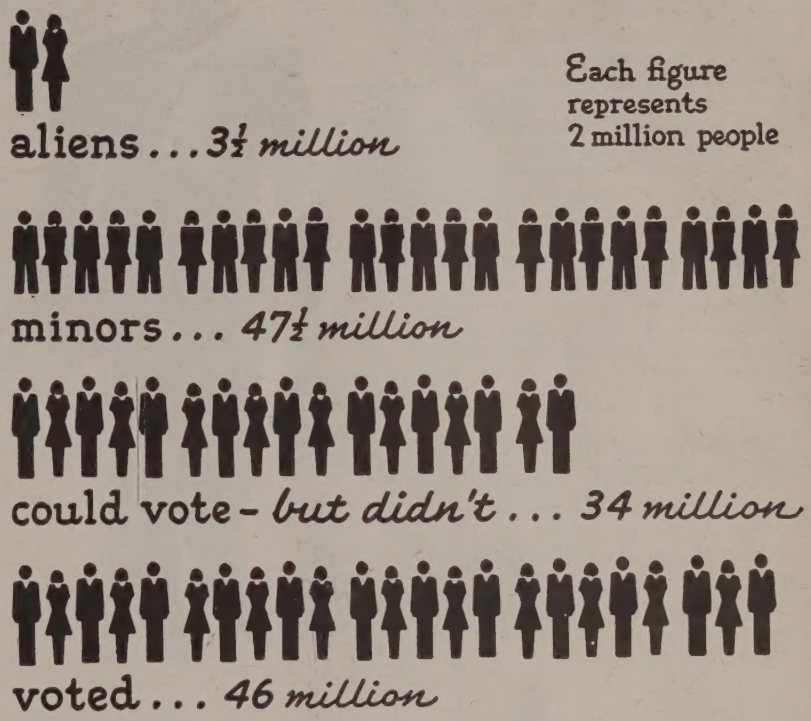
Learning the Art of Overlooking Things

William James, one of the greatest psychologists this nation has produced, once said, "The most important factor in the art of living wisely and happily is the art of knowing when to overlook."

Once a woman came gushing up to me after I had made an address which moved her deeply, and in an exuberant spirit, said, "I don't care what people say about you, Bill, I think you're wonderful." Her husband heard what she said and quickly added, "Now, Bill, don't you take that too much to heart. She means that as a compliment. You'll just have to overlook the way she introduced her compliment." And that husband was exactly right. I did overlook the dire implications of her introductory words and accepted the compliment for what it was worth and for what I knew to be a sincere statement out of her heart.

Certain types of men who like to build up their reputations for conservatism, intellectual approaches, and balancing their statements, will often say, "I don't agree with everything you say, but I like what you said this morning." There is a slight irritant in that statement but the wise man will overlook that part and accept the last phrase.

I have long since learned that I must overlook certain things I don't like about my friends, on this rather intelligent ground: I say to myself, "Why shouldn't I overlook certain things, habits and characteristics I don't like about some of my friends, for they certainly have to overlook a lot that they don't like about me."



Source of data: U. S. Bureau of the Census

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Chinese School Remembers Benefactress

Travelling half-way around the world to fulfill a long-cherished desire to pay respect to a generous benefactress, Principal Job C. K. Shaw, Chinese head of Nanchang Academy, China, recently visited Fairmount Cemetery, Polo, Illinois. There he laid a wreath upon the grave of Miss Maria E. Jones whose will made possible a building for the academy, and he participated in a service of commemoration for her.

Miss Jones was born on a farm near Polo in 1843, and, until her death at her Polo residence in 1916, lived in or near this city. Deprived of the formal higher education for which she had longed in her youth, her lifelong ambition was to help make such privileges available for others. By her last testament, she made several smaller gifts to Methodist institutions in the United States, and gave the residue of her estate for the erection of a class-room and dormitory building for the Nanchang Academy, a boys' preparatory school at Nanchang, the Capital of Kiangsi Province in Southeastern China. Her Polo residence and a fifty-five acre farm of fine Ogle County land, comprising the bulk of the estate, made possible the erection in 1917, of a building which, except for the war years, has housed most of the educational activities of the high-school department of the academy ever since.

The war between China and Japan greatly damaged the City of Nanchang in 1937, and the faculty and student body were forced to take refugee and resume classes in the hills. They have now returned to the old campus on the outskirts of the city, and are repairing the buildings. "Crusade for Christ" funds have helped in the reestablishment of the school.

Mr. Shaw has been principal of the Nanchang Academy since 1927. He is now taking his first sabbatical year, on a Methodist "Crusade" scholarship. He plans to spend the year at Syracuse University.

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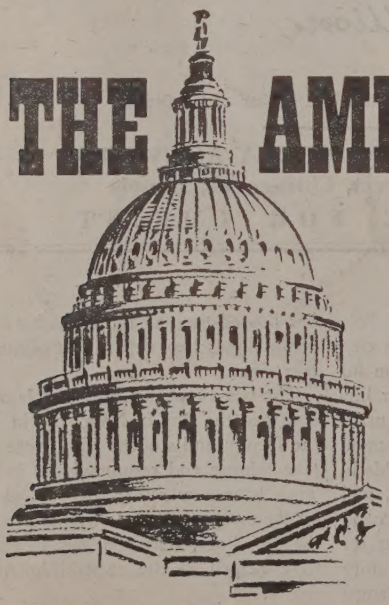

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